POPERY
A
Great Myſtery
OF
INIQUITY.

PROVED

In a Sermon Preached in the Pariſh Church of *Newland*, in the County of *Glocester*, on *Wedneſday* the 22*d*. of *December*, 1680. being the *Faſt-Day*, appointed by the Kings Proclamation.

AND

Now Publiſhed for the ſake of ſuch ſecure Proteſtants that will hardly believe there is a Popiſh Plot; or, that ever it ſhould take effect.

By THOMAS JEKYLL, M. A.
Preacher of the Goſpel there.

Mat. 10. 25. *It is enough for the Diſciple that he be as his Maſter, and the Servant as his Lord; If they have called the Maſter of the houſe* Beelzebub, *how much more ſhall they call them of his houſhold?*
Gal. 4. 16. *Am I therefore become your Enemy, becauſe I tell you the Truth?*

LONDON, Printed for *Jonathan Robinſon*, at the *Golden Lyon* in St. *Paul's* Church-yard, 1681.

UMI

TO THE

Right Reverend Father in God;

ROBERT,

Lord Bishop Elect

OF

GLOCESTER.

May it pleaſe your Lordſhip,

ALthough the preaching of this Sermon, occaſioned very great Clamors againſt me, by thoſe from whom I little expected any ſuch thing, and of whom I thought I had deſerved better, yet I am not in the leaſt ſorry for it upon my own account, not only becauſe I am well enough aſſured of my own innocent and Juſt intentions in it, but alſo becauſe it hath given me an opportunity of being known to your Lordſhip, in which, tho' at the firſt, I may perhaps appear under the notion of a Criminal, yet I do not in the leaſt queſtion but that your Lordſhip's great Judgment and Integrity will eaſily acquit or

juſtly Convince and Cenſure me, either of which, I hope I ſhall bear with Modeſty and Submiſſion; and therefore I am the more bold to appeal to your Lordſhip as my proper Ordinary, by whom alone I ought to be ordered, and to whom, as I have already ſworn; ſo I am reſolved to perform Obedience in all things that relate to the Dignity of your Lordſhips Place in the Church, or the Duty of my own; and therefore am,

My Lord,

Your Lordſhips

obedient Son

and Servant in the Goſpel,

THO. JEKYLL.

Newland, Jan. 29 1681.

TO

To the Right Worſhipful, the Maſter, and Wardens, and Aſſiſtants of the Worſhipful Company of *Haberdaſhers* in *London.*

May it pleaſe your Worſhips,

SInce I had the honour of being preſented by your Worſhips to be Mr. *Jones*'s Preacher at *Newland*, I have had the opportunity and ſatisfaction of being fully aſſured of the faithfulneſs and integrity in the management of all his Truſts in theſe parts; and not only ſo, but I have alſo had the profitable experience of many great and extraordinary kindneſſes from you, in ſomuch that as I have always admired and commended your Juſtice in the one, ſo I hope I ſhall ever with all gratitude acknowledg your goodneſs in the other; as a particular Teſtimony of which, I beſeech your Worſhips to accept of this preſent Dedication of the following Sermon, which tho' it was baited into the World by the loud Clamors that were rais'd againſt it, yet it comes voluntarily to your Worſhips to make an humble offer of it ſelf to your ſerious peruſal and Service: and the Author is the more bold to ſend it on that particular errand, that you who are his worthy Patrons, may at once have ſome account how he ſpends his time, and what grateful apprehenſions he hath of your noble Favours too, and if in this he may be any ways ſerviceable to your Faith, he will be the leſs concerned at what others ſay of himſelf, for tho' his Credit and Reputation are always dear to him, yet he is well contented to be reviled and reproached, ſo the intereſt of Chriſts Truth and Goſpel may be advanc'd, eſpecially if he may any ways contribute thereunto on your Worſhips behalf, for he is reſolv'd always to endeavour and Pray for the Peace and Proſperity of all your worthy Society, becauſe he is,

Your Worſhips moſt Obliged
and moſt Humble Servant
in the Goſpel

THO. JEKYLL.

THE PREFACE.

When Cræsus's Dumb Son saw a private Soldier about to kill his Father, his Affection and Loyalty, forc'd him thro' all the Difficulties of a natural Impediment, to cry out in his defence. No wonder then if in far greater dangers one who (Blessed be God) hath no such defect, cannot hold his Peace, especially too when the Duty of his Place would make it highly Criminal to be Silent.

I had been sufficiently assured by all the publick Testimonies of the Nation, both in Church and State, that there had been a damnable Plot, Contrived and carry'd on by the Papists for many Years, to destroy the King, Subvert the Government, and Root out the true Protestant Religion; and when at the opening of this last Parliament, the King was pleased to recommend the farther Discovery and Prosecution of the Plot unto them, as one chief thing for which he called them together, and for the encouragement of their zeal in it, told them that he thought not himself as yet safe from the dangers of it, I thought I had no longer any reason to believe what I heard a Gentleman (then and now too in Authority) say, about two years since, to above an hundred People, whom he had gathered about him to that purpose, That tho' there had been a Damnable Plot, yet it was then so far discover'd and prevented that it was impossible it should ever take effect; *and therefore next to the imploring the Divine aid, I thought it my Duty (as the most proper business of my Calling, and the best service I could do my Country) to Preach up Loyalty to the*

the King, and to aſſert the truth and Juſtice of that Royal Supremacy, that is yielded to him by this Church and Realm, and to give ſuch an account alſo of the pernitious Principles of Popery, as ſhould both arm and caution the minds of thoſe I had to do with againſt the taint and dangers of it; and I was the more encouraged in this deſign, not only from what I had heard abroad but alſo from what I had ſeen and obſerv'd my ſelf about home, how much the men of that perſwaſion were indulg'd and coutenanc'd, *and thoſe that appear'd zealous and brisk againſt them,* Brow-beaten and threatned; *and therefore the laſt Faſt-day I took occaſion to lay open and diſcover thoſe depths of Satan, that* Myſtery of Iniquity *from whence both our Fears and Dangers did proceed; and becauſe I hinted at ſome particular things that had been done to the incouragement of that Faction, I was in a very rude manner clamour'd againſt about the Country, and very ſevere remarks were made (behind my back) both upon my Perſon and Sermon, all which I heard of, but took little notice, being very unwilling to believe any ſuch things, till at laſt the* Vicar of the Pariſh *came to me and told me he was ſent by a* Juſtice of the Peace *to ask me whether I did not mean him by two expreſſions in that Sermon,* Of fetching away Arms by night, and giving Oaths in a Chimney-corner. *I muſt confeſs I thought it a very odd kind of queſtion upon all accounts, but ſince it was not ask'd in a ſudden heat, but after ten days deliberation and noiſe, I told him that I did indeed ſpeak words to that purpoſe, and that I would juſtifie the truth of them, and that as things then ſtood, there was a neceſſity that I ſhould ſpeak as I did, but ſince I named no body, if that Gentleman found himſelf guilty he might take it as he pleaſ'd, and that if he had ſent privately to me at firſt I would have waited upon him, and given him a particular account of the whole matter, but that now ſince I had been ſo publickly defam'd and threatned I was reſolved to appeal to my Ordinary, and to publiſh the whole matter to the world.*

And this now is the only Reaſon I have for this Publication, which I hope will alſo be admitted for mine ex-

cuſe

*cuſe, eſpecially ſince I do here profeſs, that as I never thought any thing of mine fit for the Preſs, ſo I never intended any ſuch thing, much leſs in this which was deſigned only for a private Auditory; nor ſhould my own particular Vindication have forced it from me now, for I would have lain ſtill under all the perſonal Reproaches that could have been thrown upon me, but that I clearly ſaw, nay I found it by my own experience, how much the Proteſtant Religion ſuffer'd, and Popery was encourag'd, and prevail'd daily by ſuch kind of Practiſes; for it's that, and only that which hath made me thus to diſcover and betray my own weakneſs. And for thoſe Perſons that took ſuch great Offence at the Sermon, I do hereby aſſure them that I never intended to give them any, but only to proſecute the buſineſs that was before me with all faithfulneſs to God and his Church; and as for thoſe few things which I did ſay (*which are far ſhort of what I knew *) they are ſo worded on purpoſe to have prevented what after hapned, that the things themſelves are excuſed in the ſame Sentence in which they are ſpoken; but if guilty minds will be offended when their faults are but mention'd, they may indeed, but I cannot help that; and therefore if they would have me forbear that part of the Duty of my Place and Calling, they muſt firſt forbear their making it ſo, that is,* Reform and amend; *for as long as Atheiſm and Popery, Faction and Hypocriſie grow Rampant and Head-ſtrong under their Influence and Example, they muſt pardon me if I diſcharge my Truſt, however they may neglect and betray theirs.*

And as for this particular Sermon, if the World will but excuſe and wink at the weakneſs which this neceſſary Publication forces me to diſcover in it, I'ls ask no body Pardon for the Preaching of it, becauſe tho' it be homely yet it's true, and I ſhall be very apt upon the like Occaſion to ſpeak as much another time.

2 Theſ. 2. 7.

For the Myſtery of Iniquity doth already Work; only he who now Letteth, will Let, till he be taken out of the way.

HOw uſeful and neceſſary the moſt deep and ſolemn Humiliations that can be, are at all times for a ſinful People, the Apprehenſions which all men naturally have of the Juſtice and Power of God do ſufficiently diſcover; And how fit and proper they are for us at this time, not only our manifold Sins and Wickedneſſes, but alſo thoſe Great and Apparent Dangers wherewith we are compaſſed do abundantly declare too; And therefore ſince it hath pleas'd Almighty God by the Voice of Authority to call us to this great and important Work, let us in the firſt place bleſs his Name for giving of us ſuch a Gracious King that takes ſuch Care of our Religion and Government, and of the Lives and Souls of his People, as by ſuch ways as theſe to procure Gods Favour and Protection, through whoſe infinite Goodneſs alone it is that we have all been hitherto preſerv'd; and then let us endeavour ſo to behave our ſelves in the diſcharge of this Duty now, and of all others too in the ſeveral places which he hath ſet us in, that Glory may dwell in our Land, that the Life and Reign of our King may be Long and Proſperous, that the Goſpel may for ever flouriſh in its native Plainneſs and Simplicity, and that Peace and Plenty may be the Glory and Bleſſings of

theſe Nations. I know very well as our preſent Caſe ſtands we have very little Reaſon to expect any of theſe Kindneſſes, the multitude and greatneſs of our Sins cry loud for Vengeance, we have thereby pluck'd at it with both our hands, and may truly ſay as the Prophet does, Lam. 3. 22. *that it is of the Lord's Mercies that we are not conſumed, it is* not becauſe our Provocations fail *but becauſe his Compaſſions fail not.* How have we ſlighted his Judgments, abus'd his Mercies, and turn'd his Grace into Wantonneſs? making even his Goodneſs that ſhould have lead us to Repentance, rather an Encouragement to continue in Sin; How hath he tried all ways to reclaim us, and how have we rendred them Fruitleſs and Vain? How often hath he varied the Methods of his Providence to ſee which was the moſt likely means to prevail upon us, and how have we ſtill varied not only our Methods, but even our Manner of ſinning, committing it with ſo much greedineſs, and variety of new invented and unheard of Practiſes, as if we would do it, not only out of a particular Love and Liking to it, but even out of a ſpight to God himſelf, becauſe he hath forbidden it? and all this too amidſt the greateſt Hazzards, and neareſt Approaches to Ruine and Deſtruction, and ſuch too as we have been forced to ſee and acknowledge whether we would or no. How hath Almighty God even by Miracle diſcover'd to us our Danger, and hitherto as it were conſtrain'd us to accept of a Deliverance, whilſt we have even ſtriven againſt both; not only by ſhutting our Eyes againſt the cleareſt Light and Evidence, but by hard'ning our Hearts in ſin againſt the ſtrongeſt Convictions, as if we would rather ſtand to the Courteſie of our Enemies who have ſo often vow'd our Deſtruction, than be any longer beholden to the Providence of God that hath ſo often interpos'd for our Preſervation? Certainly (my beloved) this is not the way to make our ſelves a happy People, for though there were no danger from Men either at home or abroad, yet as long as we continue in Sin we are always

ways in danger; *for tho' Affliction cometh not forth of the dust, neither doth Trouble spring out of the ground, tho' we see no Cloud arise, or the least* probability of any evil coming upon us to make us afraid, yet as long as we continue in Sin, we are surrounded with Dangers, and the Vengeance of God will in time bring upon us both sure and swift Destruction; But since the Case is otherwise with us, and we are made to see how Ruine and Desolation stand gaping with open mouth upon us, ready to devour and swallow us up, and all that's dear to us, how ought we indeed to humble our souls before God, *to break off our sins by Repentance, and our Iniquities by doing of good, that it may be a lengthening of our Tranquillity*; that so that Mystery of Iniquity that hath been working ever since the Apostles days, may be at once both fully reveal'd, and destroy'd too; and the rather because it is still at work even amongst us, *for the Mystery of Iniquity doth already work, only he that letteth, will let, till he be taken out of the way.*

Job 5. 6.

Dan. 4. 27.

In the handling of which Words I shall endeavour by Gods Grace to shew, 1. What is meant by the Mystery of Iniquity here spoken of. 2. How it work'd then in the Apostles days. 3. How it works now. 4. What it is that hinders its full Growth and Power of acting as it would; And then 5. by way of Application shew how far this may concern us now, and what improvement we are to make of it.

1. What is meant by this Mystery of Iniquity? There is I confess great difference amongst Expositors what it is in Particular, however all in general that I have met with, both Papists and Protestants, conclude it to be the Work and Power of Antichrist: but now who, and what that is, is the great question amongst them. Dr. *Hammond* applies it to *Simon Magus* and the Doctrine of the *Gnosticks*; *Grotius* to *Caligula* and the Rules and Principles of his Politicks; but though I shall always have a just Honor and Esteem for their Judgments and Learn-

ing, yet in this Caſe I ſhall crave leave to underſtand ſomething more by it; not but what they offer doth in many things very well agree with the Apoſtles Words and Senſe in this Chapter, but yet they do in my Apprehenſion, not ſo well agree therewith as the Common Opinion of other Learned and Sober Proteſtants doth; for they generally underſtand by it the Principles of Popery; and their Senſe is ſo far to be relied upon, in that all things concerning it in this Chapter agree very well thereto, as I queſtion not, but by the ſerious examination of the ſeveral parts of it will alſo fully appear to you; eſpecially if you pleaſe to take notice of three things therein, as 1. The firſt riſe and appearance of it, in what manner it began, 2. The work it ſelf as it was then in ſome meaſure diſcover'd to the World, and hath ſince been more fully known and underſtood; And 3. the way and means of its Growth and Increaſe. All which you will find ſo exactly agreeable to this very thing, that one would think the Apoſtle had written the Relation of what it is now, rather than the Propheſie of what in after-times it ſhould be.

1. Then, let us conſider the firſt Riſe and Appearance of it. In the beginning of this Chapter the Apoſtle diſcovers, and cautions the *Theſſalonians* againſt a very dangerous Error crept in amongſt them, of limiting and determining the very Period of Time, concerning our Saviours coming; either (as Dr. *Hammond* thinks) to puniſh and deſtroy the Nation of the Jews, for rejecting him and his Doctrine; or (as others) to judge the whole World it ſelf; the danger of which (if they ſhould live to ſee themſelves Confuted by the Event) he foreſaw would be very great, and not only ſtagger, but overthrow the Faith of ſome, yea, and it may be, ruine all; he therefore tells them, *v.* 3. that that time was not ſo near as they imagin'd, but that there were ſome forerunners of it that ſhould ſufficiently proclaim its Approach, *let no man* (ſaith he) *deceive you by any means, for that day ſhall*

ſhall not come except there come a falling away firſt, there muſt be ſome great Apoſtacy from the Chriſtian Faith into Idolatry before then; for ſo the Word ἀποστασία, doth in that place ſignifie. It's true in its common and ordinary acceptation it ſignifies, a Defection or Departure from ſomewhat that we formerly own'd and defended, a withdrawing of ſubjection from ſome Supreme Power, which when it relates to Men and Civil Affairs, it ſignifies Revolt and Rebellion, but when it relates to God and Religion, it ſignifies a ſpiritual Revolt and Rebellion againſt God; and becauſe that is ſeen moſt in Idolatry above all other ſins, it being not only a Neglect and Contempt of God as all other ſins are, but alſo a direct Oppoſition againſt him, by ſetting up others in his room and place; therefore it is here and elſewhere in the New Teſtament ſet to ſignifie Chriſtian Idolatry (as the Learned Mr. *Mede* doth ſufficiently make it appear.) Chriſtianity is in the *9th.* verſe of the firſt Chapter of the former Epiſtle called *a turning to God from Idols*, and therefore this Apoſtacy or falling away muſt then by the Rule of Contraries, ſignifie a returning from God to the Worſhip and Service of Idols, and if it be ſo where now is this Apoſtacy more manifeſt than in the Church of *Rome?* where Saints and Reliques, Crucifixes and Pictures, yea Images and Altars are Worſhip'd with the ſame kind of Worſhip that God himſelf is; nay rather than want an Object to abuſe to Idolatry, they can make one every day, as appears plainly in the Breaden-God in the Maſs that is ſo devoutly Worſhip'd, and if this be not a foul Apoſtacy, indeed I know not what is. But let us conſider,

2. The Work it ſelf as it was then in the Apoſtles days diſcovered to the World, This is mentioned at the *4th.* verſe where the *Man of Sin* that ſhould give occaſion to this Apoſtacy is ſaid to *oppoſe and exalt himſelf above all that is called God, or is Worſhipped.* By which expreſſions we may underſtand either,

1. Thoſe things that God hath lent his Name and Titles

tles to, which are therefore called Gods; (for as St. *Paul* ſaith, *there be Gods many and Lords many*) ſuch as are the
1 *Cor.* 8. 5. Civil Powers of the World called often in Scripture Gods, as *Exod.* 22. 28. *Thou ſhalt not revile the Gods*, that is, the Magiſtrates and Rulers of the World. And this Title our Saviour himſelf gives them, *John* 10. 34. *Is it not written in your Law I ſaid ye are Gods*? Now over theſe it is notoriouſly and ſhamefully known what Power the Popes of *Rome* have for ſeveral of theſe laſt Ages uſurp'd; to make them attend at Proceſſions, at Maſs, at their Table, yea to hold their Stirrups, as *Adrian* the 4*th.* made the Emperor *Frederick Barbaroſſa*, in which Service becauſe he did not hold the right Stirrup, he was ſeverely check'd, and could hardly be forgiven; though he pleaded his Ignorance in not being uſed to ſuch Services for his Excuſe. Nay to ſhew how abſolute a Tyranny they can exerciſe not only over the Perſons but the Dominions and Territories of Princes, theſe have been as inſolently and unjuſtly diſpos'd of too; abſolving their Subjects from all Oaths of Allegiance and Fidelity, and giving their Kingdoms to ſuch as the Pope pleaſeth, and making of it meritorious to Depoſe and Murder them; as if when our Saviour told his Diſciples what kind of Power the Princes of the Gentiles exerciſed over their Subjects, he gave them Authority to exerciſe the ſame over Princes themſelves, whereas it is ſufficiently evident from *Math.* 20. 25, 26. that he did really intend the quite contrary. This part of Antichriſt's work I confeſs was not ſo publickly known in the Apoſtles days as it hath been ſince, however ſome beginning of it there were then to be ſeen in that Ambitious Deſire of Preheminence, which *Diotrephes* and the reſt of his Temper diſcovered about that time. But

2. If by that which is called God, and which Antichriſt oppoſeth himſelf againſt, we underſtand God himſelf, and what comes from him, ſuch as are all the Principles of his Religion, the Obligation of his Laws, and the Methods of his Worſhip, or what ever elſe he is pleaſed

to

to make himſelf known unto the World by; the Caſe will then appear to be as plain as it was before, ſince the Popes have made as much bold with the Laws of God as ever they did with thoſe of any private Prince whatſoever. Have not they oftentimes arrogated to themſelves a Power not only to diſpenſe with the Divine Laws, but even to change the very nature of Goodneſs it ſelf, not only like the *Phariſees* in our Saviours time *making the Laws of God of none effect by their Traditions*, but making other Laws in Oppoſition to them, and yet blaſphemouſly pretending to give them as great a Sanction; How do they *put light for darkneſs and darkneſs for light, call evil good and good evil*, in making moral Evils become Vertues and Meritorious; ſuch as Perjury, Murder, Treaſon, and Rebellion, or any other Wickedneſs whatſoever that the practice of, ſhall make for their Intereſt and Advantage? And what is all this but an Arrogant Aſſumption of the Title and Power of God? well therefore may the Pope be ſtiled as by his flatterers he often is, Lord of Lords, and King of Kings, yea and God too, *alter numen in terris; & Dominus Deus noſter Papa.* But,

Matth. 15. 6.

Iſ. 5. 20.

3. Let us conſider the way and means of the Growth, and Increaſe of this Myſtery of Iniquity; and that in the 9*th*. verſe is ſaid to be *by the Power of Signs and Lying-Wonders*, and if ſo, where ſhall we find more of theſe than in the Church of *Rome?* what a juſt Veneration we ought to have for true and real Miracles, I need not tell you, ſince by theſe we have the ſtrongeſt Confirmation of our Faith and Religion that can be; but now to pretend to theſe when the very reaſon of them is taken away, is to engage the Power of God to needleſs things, which is a very high piece of Confidence and Preſumption indeed, but to do it at the rate of that Church is to engage that Almighty Power to do not only vain but ridiculous things, yea and impious things too; the Miracles which they pretend to, are not only Counterfeit and Falſe, but Wicked and Blaſphemous, for in many of them

them they engage God Almighty againſt himſelf, and frequently make his Saints to do the Devils work. They talk highly of the great Eſteem they have for the Bleſſed Virgin, and yet they ſometimes tell ſuch Stories of her Apparitions and Miracles, as make but very little for her Credit.

One of them tells us how ſhe came and acted the part of a Midwife to a certain Abbeſs that had plaid the Whore, and was got with Child, and that ſhe ſent the Baſtard away preſently by two Angels to a certain Hermit to be brought up. Another tells us that ſhe ſupplied a Nuns place for twelve years together, whilſt ſhe went every night to play the Whore in the Stews. What ſtrange Stories do they tell us of the Bones and Garments of Martyrs, what Cures they have done, what Miracles they have wrought not only upon the living, but the dead too, too tedious for me to mention, or you to hear at this time, and one would think, too Ridiculous and Abſurd for any Rational Creatures to pretend to believe and admire; but
1 *Tim.* 2.2. that the Apoſtle tells us verſe 11*th.* of ſome *to whom God ſhall ſend ſtrong Deluſions that they ſhould believe Lies*, and of others whoſe *Conſciences are ſear'd with an hot Iron*, whoſe Character which he alſo there gives, doth ſo well agree to theſe Perſons and Principles I am ſpeaking of, that nothing can do it more; beſides which there's another Text of Scripture that doth ſo plainly agree to this Myſtery of Iniquity that I cannot paſs it by. It is *Rev.* 17. 5. where St. *John* in his Deſcription of the great Whore *Riding upon a Beaſt with ſeven Heads*, which he explains to ſignifie *ſeven Mountains*, agreeable to the Situation of *Rome*, tells us amongſt other things that do alſo agree to the Riſe and Growth of the Papal Sovereignty, That upon the Forehead of the great Whore the word *Myſtery* is written, which may very well be underſtood of the Pope himſelf, ſince upon his Mitre the word *Myſtery* was alſo written.

2. How did this Myſtery of Iniquity work in the Apoſtles

poſtles days? It's true Popery was not then what it is now, then it was but in its Infancy, now it is arrived to a fuller growth; then it was only the Spawn or *Child of the Devil*, but now it is grown to the Stature of *the Man of Sin*; and this it hath arrived to by certain Steps and Degrees, for *nemo repente fit turpiſſimus*, nothing is at the worſt all at once; therefore the Phraſe *already work* ſhewed only its beginning to act, whereby afterwards it was able more ſtrongly to put forth it ſelf. It appear'd to the Apoſtle in thoſe Errors and Hereſies which then crept into the Church even in his time, which were indeed the forerunners of Antichriſt, ſuch as were that Emulation amongſt Paſtors, and the Factious ſiding with them mentioned 1 *Cor.* 1. 11, 12. Chap. 3. 3, 4. 21, 22. 3 *John* 9. 10. for this deſire of ſoveraign Supremacy was a ſtrong ſavor of the Spirit of Antichriſt indeed; inſomuch that when *John Patriark* of *Conſtantinople* challenged to himſelf the Title of Univerſal Biſhop, he was ſtrongly oppoſed in it by *Gregory* the Great, (who is eſteemed the laſt of the good Popes, and the firſt of the bad) and that ſo ſtifly too, as that he affirms that whoever ſhould offer to take to himſelf that Title, was the forerunner of Antichriſt; and yet *Boniface* the Third that ſucceeded him next but one, did Uſurp it, and his Succeſſors have endeavoured to keep it ever ſince. Another thing that this Myſtery of Iniquity began to diſcover it ſelf by, was a *Voluntary Humility*, which hath ſince improved it ſelf into ſo many Pennances and Pilgrimages, the *Worſhipping of Saints and Angels, forbidding to Marry, and diſtinguiſhing of Meats. Col.* 2. 18. 23. 1 *Tim.* 4. 1. 3. to theſe alſo may be added the mixtures of Heathen Idolatry with Chriſtian Services, which the Apoſtle cautions the *Corinthians* againſt, 1 *Cor.* 10. 14. and following verſes; all which

with greater Advantage are Improv'd and Practis'd in the Church of *Rome* to this day; well therefore might the Apoſtle call it a *Myſtery*, becauſe of
2 Pet. 2. 1. its ſecret Work, *creeping in* as it were *unawares*, and ſo far it remains a Myſtery ſtill in that it works with all poſſible Art and ſubtlety, notwithſtanding the great Power and Strength it now has, and how long it will be ſuffer'd to do ſo, God only knows.

3. How doth this Myſtery of Iniquity work now? and indeed this is a thing fit for us to enquire into, that ſo we may prevent (if poſſible) our being enſnar'd by it, and we have the more Reaſon to do ſo, becauſe it's now grown more ſtrong and confident, more plain and open, and yet no leſs cunning and ſubtle, and by conſequence far more dangerous; ſeveral ways therefore we ſhall find it work, but more particularly theſe five, 1. By Corrupt Principles, 2. By Subornations, Lies, and Perjuries, 3. By Cruelty and bloody Practiſes, 4. by Incredulity, and 5. By good Natur'd if not treacherous Connivances.

1. It works by Corrupt Principles; ſo indeed it did then, and this way chiefly, becauſe it had neither Strength nor Opportunity to do otherwiſe, but yet thoſe Principles then were neither ſo many, nor ſo bad as they are now; they were then only ſuch as miſled men into Error from ſome points of Faith, and only at a diſtance, and that ſecretly too, giving Liberty and Encouragement to ſinful Practiſes; but theſe now are ſuch as Corrupt and Debauch mens Minds, that do directly undermine and overthro' all Goſpel-Rules and Precepts of Holy Living; they are ſuch as tend to the Indulging of the Fleſh, to the Inflaming of our Luſts, to the Humouring of our Corrupt Inclinations, and to the Encouraging of all manner of Evil in the World, and that I do them no wrong, give me leave but to mention ſome few of them,

them, and you will plainly ſee the undoubted Truth of what I ſay. The firſt is that of the Popes Power of granting Pardons, Diſpenſations and Indulgences; in and by which the moſt Sacred Laws of God are Cancell'd and made of no Force and Vertue, Inceſt and Adultery are diſpens'd with, Lies and Perjuries are made Duties and Commendable Things; Murder, Treaſon and Rebellion loſe all their *Odium* and Horror, and become preſently the higheſt Accompliſhments of a Chriſtian, and the beſt Qualifications of a Saint; there being no evil at all in them, but when they are diſcover'd and prevented; but this I can the eaſier forgive them, becauſe it gave the happy Occaſion of the Reformation ſo ſeaſonably begun, and ſo vigorouſly and ſuccesfully Proſecuted in *Germany* by *Luther*; only I cannot but take notice, what a pretty Faculty it has, of picking mens Purſes whilſt they themſelves look on, and are willing to be cheated of their Mony as long as they may be let alone, nay encourag'd in their Sins; and indeed what can do it better than ſuch a Device? for who need fear to commit any Sin when a Purſe-Pennance will expiate it! Of the ſame Indulgent Nature with this, is that Principle of Auricular Confeſſion, in which if I do but Acknowledge and whiſper my ſins into the Ears of the Prieſt, I ſhall be abſolv'd without any other Repentance than a little Pennance enjoyn'd me by him, whom too the Bounty of my Purſe ſhall make as Indulgent to me and my ſins as can be. It is already concluded amongſt their Caſuiſts that Attrition without Contrition is enough to deſerve an Abſolution, *i. e.* if a man be but ſorry for Sin, becauſe it will bring him to Hell it ſhall be ſufficient without any other Ingredient in his Repentance. The diſtinction they have made between Mortal and Venial, is another that tends not a little to looſneſs and ſenſuality, eſpeci-

ally too when there's no ſin ſo Mortal, but a liberal hand ſhall make it Venial too, and therefore no wonder if this Myſtery of Iniquity prevail ſo eaſily upon ſenſual and carnal Men.

2. This Myſtery of Iniquity works now by Subornation, Lies and Perjuries. Theſe are uſed to prevent the diſcovery of their wicked Practiſes, and thereby to bring Credit to their Cauſe; for they have ſtill ſo much Modeſty and Ingenuity left in ſpite of all thoſe Arts that have been uſed to root out both, as to ſtand up ſtifly in their own Defence, and make ſhew of the greateſt Abhorrence of any of thoſe vile Practices which the more ſober part of Mankind do exclaim againſt; none pretending a greater regard to their Credit and Reputation than they do; which when the diſcovery of their evil Practiſes is like to blaſt, they can then with Oaths and Imprecations not only deny all, but even ſtand it out too to the very death, as our late Traytors have done and ſtill do; and tho' their Guilt be never ſo plain and palpable, they are ſo far from taking *Joſhua*'s Counſel, and
Joſ. 7. 19. *giving Glory to God by making Confeſſion*, that they will rather rob him of as much as poſſibly they can by an impudent Denyal; Lying for the Catholick Cauſe (as it's call'd) is ſo far a venial Sin, that it carries its own Abſolution along with it; and therefore it is that they have ſo often had Recourſe thereto. How often have they reported that ſeveral ſober and well minded Proteſtants died mad, and could have no reſt or quiet till they were Reconcil'd to their Church; amongſt which *Beza* himſelf ſhall ſerve for an Example, of whom it was publickly divulg'd abroad that he did ſo, but it pleas'd Almighty God ſo far to reſtore him to his Health again, as to enable him to live to Confute that Calumny ſufficiently. They tell us that Faith is not indeed to be kept with Hereticks, and they have ſo far made it

good

good ſtill as never to do it any longer than it was for their Advantage; but then methinks they ſhould not belye theſe Hereticks, and make them worſe than they are; yes, rather than want a ſpecious pretence for their Falſhood and Cruelty towards them, they will find out one way or other to make them ſeem to deſerve it, *Cranmer*, *Ridly*, *Latimer*, and the reſt of our Proteſtant Martyrs muſt be call'd Rebels againſt the Queen, and their Murders juſtified, as if they were burnt for Rebellion and not for Religion, when there was no ſuch thing laid to their Charge, nor any pretence for it; for if there had, we ſhould certainly have heard of it often and long enough agoe. Nay what pains have they lately taken to make this appear in thoſe endeavours that have been uſed to thro' their own deviliſh Plot upon the Proteſtants? The Presbyterians were to bear the blame then, and I queſtion not, but they kno' well enough where to lay it yet if the Curſed Deſign of Murdering the King ſhould take Effect, which God Almighty for ever prevent. But

3. This Myſtery of Iniquity works by Cruelty and Bloody Practices; and of theſe the Hiſtories almoſt of all Countries do afford us many dreadful Examples; for they uſe Art and Cunning only where they want Power, which when once obtain'd, no Tyger is half ſo Barbarous and Savage. Racks and Tortures, Fire and Sword are their common and ordinary Mercies, which without any regardh ad to Age or Sex they do without the leaſt relenting moſt inhumanly Exerciſe, to deſtroy all that oppoſe their damnable Doctrines and Helliſh Devices; as in the French Maſſacre, the Iriſh Rebellion, the Spaniſh Inquiſition, and the reſt of their bloody Perſecutions both at home and abroad may eaſily be ſeen; what farther Deſigns they have ever ſince the Reformation had upon this Kingdom, I need not tell you, being ſo happily prevented, by that ſeaſonable

ſonable Diſcourſe thereof in the Morning, but I cannot but take notice with what Bloody Purpoſes and Reſolutions they were all taken up and mannaged. I remember how when the Prophet told *Hazael* what barbarous Work he ſhould afterwards make amongſt the Children of *Iſrael*; Firing their Cities, deſtroying their Armies, ripping up their Women with Child, and daſhing out their Childrens Brains; he anſwers with the greateſt Abhorrence of ſuch Cruelty, and *is thy Servant a Dog that he ſhould do ſo*, 2. concluding that whoever ſhould be ſo Barbarous muſt diveſt himſelf of all Humanity firſt; and yet theſe perſons can do all this and a great deal more too without the leaſt Pity or Compaſſion, yea and Glory in it alſo, as the Pope and Cardinals did for the French Maſſacre and the Iriſh Rebellion; and as in particular Pope *Sixtus* the fifth did in a ſet Speech to his Cardinals upon the murder of *Henry* the Third of *France*, in which he doth highly magnifie that horrid Fact of *Faques Clement* who did it; and I the rather mention this Inſtance, becauſe *Lewis* the Prieſt that was lately Executed in the next County, did at his death in his Speech before his Execution, as in the printed Coppy of it I have ſeen, particularly mention *Clement* and *Ravilliac* as Impious Villains, and that they were juſtly puniſh'd for their Horrid Crimes, and that their wicked Facts are generally deteſted by all Roman Catholicks; which I muſt confeſs I did at firſt wonder at, becauſe I little expected to hear ſuch a thing from one that had the Repute of a Schollar, imagining that that Speech of *P. Sixtus* being publickly printed and ſold at *Paris* and *Rome* too, could not be unknown to him; but when I conſider'd what place he was reputed to hold amongſt the Jeſuits, my wonder quickly ceas'd; for I lookt upon it as a part of the ſame Plot that the reſt of that infernal Crew are carrying on amongſt us,

2 *Kings* 8. 12,

v. 13.

us, in which how good natur'd and harmleſs they intend to be, we may plainly apprehend from the beginning of the Tragedy it ſelf, as it has been already acted in the murder of Juſtice *Godfry*, and was intended alſo in the Aſſault upon Mr. *Arnold*; theſe we kno' and have ſeen, and what more remains behind we may eaſily gueſs, when the murder of the King himſelf is one chief part of the Deſign. But

4. This Myſtery of Iniquity works alſo by the Incredulity of Proteſtants themſelves; for even they againſt whom it doth moſt diſcover it ſelf do ſtrangly encourage and help it forward, the common Principles of Humanity are ſo improv'd by the merciful Diſpoſition of their Religion, that they cannot eaſily believe that ever there ſhould be ſuch horrid Monſters amongſt men as ſome of the zealous Bigots of the Popiſh Party have been; and this theſe men kno' very well, and therefore it's one part of their Politicks to make their Crimes as great and barbarous as they can, that ſo their Stout and Reſolute Denials of them, may be the ſooner believ'd, and by conſequence the Wickedneſs it ſelf the eaſier done. This is plain in the Hiſtory of the Iriſh Rebellion, in which the Author of it tells us, that though ſome curious and quick-ſighted perſons ſuſpected ſome Deſign againſt them, nay had private hints of it given to them, yet they would not believe it; by which fooliſh Incredulity they were the eaſier deſtroy'd and murder'd. Was it not ſo too in the French Maſſacre, before which there being ſome reaſon to apprehend ſome approaching Danger, yea and ſome warning of it given to the Admiral himſelf, yet ſo great was their ſecurity in their too eaſie belief of the French Oaths and Proteſtatious to the contrary, that with the greateſt eaſe imaginable in a very ſhort ſpace at leaſt 100000 of them were cruelly maſſacre'd; all which and a great deal more

more too, might for all the firſt diſcoveries of the Plot have been acted upon us long before this time, had not Almighty God prevented it, by ſuffering theſe Romiſh Wolves to act ſome part of it; as if it had been on purpoſe deſign'd to make us believe it whether we would or no. For how few were there amongſt us that believ'd it till Juſtice *Godfry*'s Murder? nay for all that, how many have there yet been that have not a little queſtion'd the Truth of it, by which means the Authors and Contrivers of theſe Villanies have been ſtrangely encourag'd to go on ſtill in their Wickedneſs; but if there ſhould be any perſon now that ſhould make the leaſt doubt of it after the Atteſtation of ſo many Proclamations from the King, ſo many Votes and Orders of both Houſes of Parliament, ſo many Executions of Juſtice upon Legal and Impartial Tryals, and ſo many Pious and well compos'd Prayers by the Biſhops (who can hardly be ſuppos'd to mock God with ſuch Lies, if they were not ſufficiently ſatisfied of the Truth and Certainty of the Evidence) I ſay, after all theſe, if any ſhould in the leaſt queſtion the Truth of the thing, I ſhall not be afraid to declare my Opinion of ſuch, that they are either in the Plot themſelves, or wiſh well to it. But

5. This Myſtery of Iniquity works now by good-natur'd if not Treacherous Connivances. Bleſſed be God we have good Laws againſt this Myſtery of Iniquity, and all its Abbettors, but I cannot ſay they are ſo well executed, whereby theſe men are encourag'd, and grown bold and impudent. What Liberty have they enjoy'd ſince the King came in? what Acceſs to his Royal Perſon and Court; what Freedom and Eaſe have they ſtill had from all troubleſom and chargeable Offices; yea how freely have they enjoy'd the Exerciſe of their Religion without any conſiderable

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Interruption, whilſt other Proteſtant Diſſenters in many places of the Kingdom were both fin'd and impriſon'd? yea ſince the diſcovery of this Horrid Plot, what favour have they had for all that in many Places of the Land? ſome of which we our ſelves kno' and have ſeen: have not the great Oppoſers of them been diſcourag'd and Brow beaten, call'd Factious and Seditious? and all this and more too even in the preſence of Papiſts, as if it were done on purpoſe to encourage them to go on ſtill in their way; How have they been harbour'd and entertain'd, I had almoſt ſaid, Protected againſt the Laws? what ſleight ſearches have been made for Arms, and thoſe too carried away in the night? nay, what's more, the Oaths of Allegiance and Supremacy tend'red to, and taken by ſome of them in a Chimny Corner. More I could ſay to this purpoſe, but I forbear, becauſe I would fain hope it was done out of Zeal and not Deſign, and that ſince things are now ſo plain we ſhall hear no more of ſuch partiality; nor had I ſpoken it now, but that I am ſure that ſuch Practices do mightily ſtrengthen and encourage that Party. For as long as there be any that either fear or favour them, or will become Pentioners to them, we can never be ſafe from their curſed Conſpiracies and bloody Plots. But here I would not be miſtaken as if I had an Intention, to provoke to any bloody and barbarous proceedings againſt them; No, I would not have the leaſt hair of their Heads touch'd meerly for their Religion; I would have only the beſt care taken againſt the Miſchiefs of it, againſt the bloody Principles which they have made ſo conſiderable a part of it; and therefore it's a great miſtake in them (I wiſh it be not a wilful one) to ſay, that their Prieſts and others that have of late been juſtly Executed, dye for Religion; no, it's for Treaſon; and if indeed that be a part of their Religion, I wiſh them

more ſuch Martyrs. For my part conſidering them barely as Papiſts I would have no more done to them, than I would have done to my ſelf were I in their Caſe; for I would in the firſt place give the beſt ſecurity to the Government that poſſibly I could; I would keep ſtill at home, and never go above five miles from thence without ſpecial leave; I would freely ſurrender all my Arms, and not keep ſo much as a Dagger or Piſtol, no nor a Knife neither if the Government thought it not fit for me; I would renounce and abjure all wicked and treaſonable Principles; and if any Oaths or Teſts were requir'd that were contrary to my Judgment or Conſcience, I would either get leave to depart the Realm, or ſtay, and as cheerfully as I could ſubmit to the Penalties of the Law; however I would by no means Reſiſt or Rebel, or do any thing (as near as I could, and as far as God ſhould enable me) to diſhonor him or his Truth, tho' I ſave both Life and Eſtate by it; And thus I would commit my Cauſe to God, and if I did ſuffer it ſhould be *for well doing and not for ill*; and this I ſay I would do were I now in their Caſe; nay, this I would do were the Power in their hands, and Popery the eſtabliſht Religion of the Nation; (which God grant may never be, and which as long as the King Lives I do not in the leaſt fear) but if ſuch a heavy Judgment ſhould befal us (as I kno' our ſins have deſerv'd it) I ſhould think my Condition very well, and be thankful for it, if I might but be ſuffer'd to do as I have ſaid, for I deſire always to make that Golden Rule of *doing as I would be done unto*, the Conſtant Meaſure of all my Actions. But

4. What is it that hinders the full Growth and Power of this Myſtery of Iniquity? For the better underſtanding of which it will not be amiſs to conſider what it was that hindred in the Apoſtles days, and that will the more eaſily ſhew us what it is that hinders it in ours;

ours; now that which hindred its Growth and Increaſe then was the Power of the Roman Empire, which ſtill kept it under that it could never grow to any great Heighth; the Emperors of *Rome* were too Potent and Strong, too Watchful and Politick, and too great Enemies to Chriſtianity in general to ſuffer any of the Profeſſors of it to grow any ways Great and Formidable in the World: but as ſoon as that Power began to decline, as it did in the *Eaſt* by the proſperous Advance of the Turks, and in the *Weſt* by the Invaſion of the Goths and Vandals, and other barbarous Nations, this Myſtery of Iniquity preſently began to appear unmask'd, and to ſhew the World plainly that it was the Principles of Popery that made up the greateſt part of it; for the Popes or Biſhops of *Rome* taking Advantage from the Tranſlation of the Imperial Seat to *Conſtantinople*, whereby the Power of the Empire was greatly weakned in *Italy*, began preſently to ſet up for themſelves, and to exerciſe that Tyrannical Power over mens perſons, Eſtates and Conſciences which they have ſince with ſo much Cruelty endeavour'd to maintain. For it was about the year 600, that *Boniface* the Third took upon him the Title of Univerſal Biſhop, and then began that Tyranny to be publickly acted, which was before both begun and carried on by ſtealth. By the Conſiderations of which you may ſoon perceive what it is that hinders its full Growth and Power amongſt us; and that we may eaſily conclude to be the Civil Government, by the power of which the Reformation here in *England* firſt began, and the Proteſtant Religion is eſtabliſht and upheld; and ſo far it will hinder the Increaſe and Growth of Popery, that as long as it continues as it is, it is impoſſible that Popery ſhould ever prevail long amongſt us; and therefore thoſe perſons that endeavour to bring it in here, are ſtill plotting againſt the Government

it ſelf, which becauſe they kno' it's too ſecure and firm as long as the King Lives, they reſolve to deſtroy and murder him firſt; and ſo far their devilliſh Politicks are right and firm; for there's nothing (under God) that keeps out this Myſtery of Iniquity, but the Life of the King, and the Power and Strength of thoſe wholſom and good Laws againſt it, that are now ſo rivitted into the Civil Government as to become a great, nay the greateſt Defence of it; and therefore it's Ridiculous to offer to Introduce Popery without the utter ſubverſion of it; this they kno' too well, and are therefore ſo reſolutely bent againſt it; but I hope to God this hind'rance will always be in their way, and that that which thus letteth, will let, and ſhall never be taken out of the way. But

5. By way of Application, In which let us ſee what Improvement we are to make of all this.

1. Then, Is Popery ſuch a Myſtery of Iniquity? let us Deteſt and Abhor it, as indeed upon all Accounts it very well deſerves, but more eſpecially upon theſe two, 1. Becauſe it is ſo bad a thing in it ſelf, and 2. Becauſe we have known better.

1. Becauſe it is ſo bad a thing in it ſelf, it is ſo Horrid and Barbarous, ſo Ridiculous and Abſurd, ſo Low and Sordid in its own Nature, that an Ingenuous and truly Generous Spirit that will be at the pains to conſider it aright, cannot but caſt it off with Loathing and Indignation; I might inſtance in ſeveral particulars wherein the Truth of this will manifeſtly appear, but I ſhall confine my ſelf only to four.

1. It's a Sordid and Slaviſh Religion. It exerciſes not only a Cruel but an Unmanly Tyranny over its chiefeſt Votaries, putting them upon the pooreſt and baſeſt Imployments that can be, and requiring from them ſuch a blind Obedience to all things that are impos'd upon them, as is abſolutely contrary to that noble freedom

freedom of Mind, that the Laws of Nature, and the Principles of Chriſtianity do allow and encourage. True Religion is generous and free, all the Precepts and Principles of it are moſt agreeable to the higheſt and moſt refin'd Reaſon; it never in the leaſt Abridges us of the moſt perfect Liberty that is in the World; its greateſt Reſtraints are only from ſlaviſh and unmanly things; it confines us to nothing that doth not help to make up a perfect Freedom, therefore well ſaith the *Pſalmiſt, uphold me with thy free Spirit*, or as it is in the Margent, *let thy free or princely Spirit uphold me*; but now Popery is of another Temper, there is but little of a free or princely Spirit in it; it's a perfect Uſurpation and Tyranny over all that a man is or hath in the World, neither his Perſon nor his Purſe, no nor his moſt ſecret Thoughts and Conſcience are free, but all ſubjected to its Vaſſalage. What an abſolute Soveraignty it exerciſeth over mens Perſons, is ſufficiently diſcover'd in thoſe long and tedious Pilgrimages, which they have been ſent upon; in thoſe ſevere and bloody Pennances which they have been enjoyn'd, as if every Prieſt was an Eccleſiaſtical Centurion, and had a command like his, that could but *ſay to one go, and he goeth*, tho' it be never ſo far, *to another come, and he comes*, tho' it's from never ſo remote a place, *and to a third do this, and he doth it*, tho' it be never ſo ſordid and barbarous a thing. Nor are they leſs ſparing of mens Eſtates, witneſs their coſtly Oblations, large Mortuaries, their chargeable Maſſes for the dead, their Purſe-Pennances to ſave the Carkaſſes of the Living, and the dear Purchaſes to redeem Souls out of Purgatory; but all this is nothing to that Tyranny they exerciſe over mens Thoughts and Conſciences. Theſe now have been in all Ages look'd upon as free and ſubject unto none but God, till theſe Lordly and Inſulting Prieſts pretended

Pſal. 51. 12.

Matth. 8. 9.

tended a Commission from him to inspect and command them; since which they have impos'd new Articles of Faith that were never thought of by Christ or his Apostles; such as are the Worshipping of Images, Invocation of Saints, the Papal Supremacy and Infallibility, together with that great Hobgoblin of all Transubstantiation, and the rest that are injoyn'd by that Church; after which they may impose what they please, since for ought I can see at this rate all is their own.

2. It is a cheating Religion. Gain is indeed the greatest part of its Godliness according to that old and true saying *Omnia Romæ venalia*, any thing may be had at *Rome* for Mony, there you may buy Pardons for sin, *Jesus Christ*, Heaven and Happiness, yea God himself, and indeed any thing but Sanctifying Grace; *Psal.* 49. 6, 7, 8. we read that *the Redemption of a Soul is Precious*, and that *none* tho' ever so rich, *can by any means redeem his Brother, or give to God a Ransom for him*, but these men tell us that if you have but Mony enough, you may *Math.* 19. 24. redeem Thousands. Our Saviour says that *it is easier for a Camel to go thro' the Eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven*; but they say it's much harder for a poor man to do it. *Jam.* 2. 5. St. *James* tells us that *God hath chosen the Poor of this* *Is.* 55. 1. *World, but* they tell us that God hath rejected them. The Prophet *Isaiah* makes a free and liberal offer *without Mony and without Price* of spiritual Blessings and Graces to all that shall in a due and right manner come for them, but this sure is Old-Testament Divinity, nay down-right *Apocripha* at *Rome*; It's this therefore that makes them so outragious against Protestants, more than against Turks and Jews, because they have discover'd these Cheats, and will not be impos'd upon *Acts* 19. 23, *&c.* any longer by them; our Case being much like that of the Apostles at *Ephesus*, where the fierce Clamor was

was rais'd againſt him, was by *Demetrius* and the Craftsmen, who upon the prevailing of the Goſpel were like to want Imployment, and to loſe all the Wealth that came in by their Trade of making *Silver Shrines*, or Cabinets of ſilver, for the leſſer Images of *Diana*; and ſo indeed do theſe men who have the greateſt part of their Livelyhood, from ſuch kind of crafty Devices as theſe, and are therefore angry with us becauſe we will not take their falſe Wares off their hands. And indeed who can be ſo ſottiſh as to think that mony has this Power? none ſure but thoſe who as the Apoſtle tells us are *given up to ſtrong Deluſions to believe Lies.* 2 *Theſſ.* 2. 11. They call theſe I kno' *piæ Fraudes*, pious Cheats, how pious they are I cannot ſay, but I am ſure they are as great Cheats as any are in the World; but they alledge St. *Pauls* Example and Expreſſion for their Juſtification, for he tells the *Corinthians* that *being crafty he caught them with Guile*, 2 *Cor.* 12. 16. but certainly he never meant this kind of profitable Guile, this ſpiritual ſleight of hand this devout way of picking of Pockets, for in the next words he freely acquits himſelf of any ſuch Deſign or Practice. *Did I or Titus or any that I ſent unto you make a Gain of you?* no I was ſo far from it that I *would rather ſpend and be ſpent for you.* St. *Peter* alſo was of another mind, tho' his pretended Succeſſors think it not fit to follo' his ſteps; for he forewarns the Church of Chriſt of thoſe *falſe Prophets that ſhould thro' Covetouſneſs make Merchandiſe of them*, but to theſe I may ſay as he did to *Simon Magus* when he offer'd Mony for the Gifts of the holy Ghoſt, *their Mony Periſh with them.* *v.* 17, 18. 2 *Pet.* 2. 3. *Acts* 8. 20. 21.

3. It's a wicked and licentious Religion, giving the greateſt Encouragement to ſin that can be, witneſs the publick Stews that are tolerated in *Rome* it ſelf, paying yearly a Tax of many thouſand Ducats to the Pope. *Paul* the Third had a Liſt of 45000 Courtezans in pay

pay under him at one time, and therefore Pope *Sixtus* built large and noble Lodgings for them; and indeed no wonder if ſuch a ſort of Cattle be encourag'd and provided for, many of the Popes themſelves being notoriouſly Guilty of ſhameful Adulteries, and foul Inceſt; all which is neceſſarily encourag'd in them, in forbidding their Prieſts to marry, and rather allowing them to keep as many Whores as they can maintain, the deepeſt Guilt of which is eaſily wip'd off by a Pardon, if not Anticipated by an Indulgence; nay, the truth on't is, theſe Pardons and Indulgences give the greateſt encouragement to Senſuality and vile Luſt that can be. And this *Roger Holland* a Martyr declar'd to Biſhop *Bonner* himſelf. Whilſt, ſays he, I was of your Religion I never cared what ſins I committed, truſting to the Prieſts Pardon and Abſolution; Drunkenneſs and Uncleanneſs were no ſins with me. And the like might be ſaid of many others too, who I am confident had never been ſo bad if the Principles of their Religion and the hopes of eaſie Pardons had not made them ſo. Our Saviour bids the man that he had heal'd *go his way and ſin no more leſt a worſe thing come unto him*, but the Language of theſe Pardon-Mongers is, ſin as often as you pleaſe you kno' the Price, it is but the ſame again, and all's well. Many other Inſtances I could give to confirm this were it needful, and the time would give leave, but I ſhall ſumm up all under this general head, which you may Report where you pleaſe, and I'll juſtifie the Truth of it out of their own Authors whenever I am required to do it, That there is no ſin whatſoever but if it tend to Advance the Intereſt of the Church of *Rome*, it ſhall be Pardon'd and Indulg'd, yea and made Meritorious, and that this is the Principle and Practice of that Church, I ſay again I ſhall be ready at all times to make it appear out of their

John 5.14.

their own Authors whenever they ſhall deny it.

4. It is a Treaſonable and Bloody Religion. That Subjection and Loyalty to the Supreme Civil Powers is a Chriſtian Duty, that Magiſtracy is of Divine Inſtitution, and that Kings have an undoubted Right of Supremacy even in Cauſes and over Perſons Eccleſiaſtical, I have already and very lately in ſeveral Sermons at large prov'd unto you, but now Popery is a Religion, that oppoſes all theſe Principles of Loyalty ſo clearly and plainly laid down, and ſo conſtantly practic'd by Chriſt and his Apoſtles, It ſets the Mitre above the Crown, nay above all the Crowns in the World, yea and very inſolently tramples them under foot, regarding the Dignity of Princes no more than the meaneſt things in the World; and for the Truth of this the Hiſtory of all Chriſtian Kingdoms and States do furniſh us with plain and ſufficient Examples. With what Luciferian Pride did *Alexander* the Third ſet his Foot upon the Neck of *Frederick* the Emperor? blaſphemouſly repeating the words of the *Pſalmiſt, ſuper Aſpidem & Baſilicum, thou ſhalt tread upon the Lion and the Adder, the young Lion and the Dragon ſhalt thou trample under feet*, to which when the Emperor anſwer'd *non tibi ſed Petro*, I do this Homage not to thee but to *Peter*, the Pope as inſolently reply'd to him again, *& mihi & Petro*, thou doſt it to us both, to me as well as *Peter*, making himſelf therein the Emperor's Maſter, and St. *Peters* equal and Fellow. It was this Pope that made our *Henry* the Second, a Potent Prince in his time, to go three Miles barefoot, whilſt the Blood ran from his tender Feet, to offer at *T. Beckets* Shrine, and there to ſuffer his Back to be laſh'd before he could be abſolv'd from his Excommunication, and enjoy his Crown and Dignity in quiet. And whoſoever ſhall oppoſe this Power that the Popes do ſtill claim ſhall be curſed with Bell, Book, Pſa. 91. 13.

and Candle, and if that fails, ſhall be perſecuted with Fire and Sword till they be ruin'd and deſtroy'd; hence are all thoſe Treaſons and Rebellions, thoſe Murders and Villanies that have been ſet on foot and acted in this Kingdom ſince the Reformation, by the men of that Helliſh and Treaſonable Perſwaſion. But

2. Let us deteſt this Myſtery of Iniquity, becauſe we have known better; and indeed in our Caſe this ought to be as convincing an Argument as any, for tho' it be a bad thing to be a Papiſt, yet it is a great deal worſe to turn Papiſt, becauſe that's an Apoſtacy from God and Chriſt indeed; how merciful God may be to thoſe that were born and bred ſuch, that ſuck'd in theſe Principles in their Education I kno' not, but for thoſe that have been otherwiſe taught and kno' better, for theſe to fall off to it muſt needs make their Condition very dangerous if not deſperate indeed, and therefore we ſhall always find in Scripture the Expreſſions of Gods Anger againſt *Iſrael* ſharpned by nothing more, than by their ſinning againſt thoſe Gracious Manifeſtations of his Spirit and Preſence to them; hence is that of the Prophet, *you only have I known of all the Families of the Earth, therefore will I puniſh you for all your Iniquities*; therefore it is that our Saviour repreſents the Condition of *Corazin* and *Bethſaida* as worſe than that of *Sodom* and *Gommorrah*, of *Tyre* and *Sidon*, becauſe of thoſe powerful Means of Grace which they had more than the other; nay our Saviour goes on farther and tells them *that if he had not come they had not had ſin*; nay St. *Paul* makes the Recovery of ſuch as difficult as any thing in the World can be, and St. *Peter* I am ſure tells us *That it had been better for them not to have known the way of Righteouſneſs, than after the knowledge of it to turn from the Heavenly Commandement*, and he gives this reaſon for it, *becauſe the latter End will be worſe with them than the Beginning*. their former Ignorance

Amos 2. 3.

Math. 11. 20, &c.

John 15. 22.

Heb. 6. 4, 5, 6.

2 *Pet.* 2. 20, 21.

norance might have ſtrongly pleaded their Excuſe, or at leaſtwiſe extenuated their Fault, whereas now the knowledge they have had increaſeth their Guilt, and adds weight to their Condemnation; and ſo it will alſo do in our Caſe, if we ſhould now return and lick up that Vomit, which our fore-Fathers caſt out, and which we have hitherto pretended ſuch a Loathing of; Apoſtacy hath been always eſteem'd one of the worſt kinds of Wickedneſs, becauſe it hath in it ſo much of the malicious Reſolution of the Will. Errors in Judgment may plead a defect in the Underſtanding for their Excuſe, Tranſgreſſions in the Life and Converſation may urge the power of inbred Corruption and the ſtrength of a Temptation for theirs, but the Apoſtate that ſins againſt Light and Conſcience, can have nothing to ſay for himſelf; let not us then by any Inducements whatſoever be *led away with the Error of the Wicked, and ſo fall from our own and the Goſpel's Stedfaſtneſs*, but whatever we do *let us hold faſt the Profeſſion of our Faith without Wavering*. 2 Pet. 3. 17. Heb. 10. 23.

2. Doth this Myſtery of Iniquity ſtill work? be exhorted to provide the beſt you can againſt the Subtilty and Power of it; and certainly the beſt Proviſion we can make in ſuch a Caſe, is to get on us as the Apoſtle adviſes *the whole Armour of God*, and by all means poſſible to engage him on our ſide; Our own Experience of his appearing for us hitherto is Encouragement enough to believe and truſt him, for as the *Pſalmiſt* ſays, *If it had not been the Lord who was on our ſide when men roſe up againſt us, then they had ſwallowed us up quick when they were ſo wrathfully diſpleaſed at us*; It is neither our Counſel or ſtrength, our Wit or our Guards, nor any thing of our own that hath hitherto preſerv'd us, but *our help hath been only in the Name of the Lord who made Heaven and Earth*; and becauſe *except the Lord keep the City the Watchman* Eph. 6. 10. Pſal. 124. 1, 2, 3. Pſal. 127. 1.

waketh but in vain, let us do the beſt we can to procure him to be our Guardian and Protector ſtill, and the only way to do it is by inſtant and fervent Prayer, and a Sincere Repentance and Reformation. *Preces & Lachrymæ ſunt arma Eccleſiæ.*

1. Then, let us apply our ſelves to God by fervent and devout Prayer, this hath been always accounted a great Priviledge indeed; the freedom of Acceſs that it gives us unto God at all times, is the greateſt Conſolation to the Minds of good Men that can be, in that it gives them both a preſent Eaſe, and a certain ſupply to all their Wants. When their Minds are overwhelm'd with Sorrow, and ready to ſink under the load of their Miſeries, and are ready to burſt with Grief, it gives it ſuch a kind and ſeaſonable vent as both Preſerves and Cheers it too; it's therefore call'd *a Powering out of the Soul,* which when a true Believer has done like *Hannah,* his *Countenance is no more ſad,* He hath made his Caſe known which is a preſent eaſe to him, and he is ſure of a ſupply which is indeed a great Comfort; for it may be truly ſaid of Prayer as it is of *Saul*'s Sword, that *it never returns Empty*; this therefore hath been the conſtant Support and Relief of all Gods People in their Diſtreſs, as if the time would permit, I could eaſily ſhew from the Examples of *Moſes, Job, Samuel, David, Solomon, Hezekiah, Joſia, Jeremiah, Jonah,* and St. *Paul,* all which found no greater Comfort in any thing than in this; and indeed as it's the peculiar Priviledge, ſo it's the peculiar Conſolation of the People of God, and therefore it's made one mark of a true Convert, a ſignal Note of a Child of God, as you may ſee in the Caſe of St. *Paul,* to whom *Annanias* is encourag'd to go upon this ſingle Evidence of his Converſion, *For behold he Prayeth.*

1 *Sam.* 1. 15. v. 18.

2 *Sam.* 1. 22.

Acts 9. 11.

2. Let us return to God by ſincere Repentance and

and Reformation. This now is as natural, and as neceſſary a Duty as the other. For if it be Sin that provokes God to deſtroy Nations and Kingdoms, as certainly it is, then Repentance and Reformation muſt be the moſt proper means to prevent it; therefore hence it is that after *Samuel* had told the Children of *Iſrael the manner of the Kingdom*, and ſetled the Government of it as well as he could in ſo little time in the Perſon of *Saul*, to take them off from that Confidence which made them deſire that kind of Government, at firſt he tells them that for all this, God would deſtroy them if they did not reform and amend. *But if ye ſhall ſtill do wickedly ye ſhall be conſumed both you and your King.* Therefore alſo *Solomon* tells us *That for the Iniquity of a Land many are the Princes of it*, but the Prophet *Jeremiah* goes farther, and tells us, that tho' God promiſe to bleſs a Nation or People, yet he will not do it any longer than they endeavour to deſerve it; Thus *Daniel* having threatned *Nebuchadnezzar* with the being depriv'd of his Kingdom for ſome time for his Pride tells him how he may do to prevent it, *viz. by breaking off his ſins by Repentance, and his Iniquity by doing of good:* An Example of which we have in the men of *Nineveh*, who believed the Threatning of God, and from a natural Apprehenſion of Gods readineſs to forgive upon Repentance, did really ſet about the work, and ſo eſcaped the danger. Let us then take this good Counſel, and follo' this great Example, that ſo we may meet with the like Bleſſing.

1 Sam. 12. 25.

Prov. 28. 2.

Jer. 18. 9, 10.

Dan. 4. 27.

Jonah 3. 4, 5, &c.

3. Is the Kings Life and the Civil Government ſuch a ſtrong Bulwork againſt this Myſtery of Iniquity? Let us bleſs God that hath made it ſo; The truth on't is, the Reformation of Religion here in *England* was one of the faireſt and juſteſt things that ever

ever was done in that kind; it hath this Excellency in it to recommend it to our Eſteem, and to ſhew us plainly that there was really a hand of God in it, in that it was done in a moſt legal way, without the leaſt ſhew of Tumult and Rebellion; and therefore it is that the Papiſts are ſo angry with the Church of *England*, becauſe they cannot faſten any of their uſual Scandals of Faction and Sedition upon it, but as it was at firſt Eſtabliſh'd ſo it is ſtill defended by the Civil Government. The Reformation in other Countries they ſay (tho' not altogether ſo truly neither as they would have the World believe) was begun and carried on by Tumults and Diſorders, by Rebellion and the expulſion of Princes; but here now there is not the leaſt Colour or Pretence for ſuch a Charge, ours having been own'd and defended all along by Legal Sanctions and the Power of the Civil Government. Therefore

2. Let us pray daily for the Continuance and Preſervation of the ſame; we are commanded to *pray for Kings and for all that are in Authority*, and if this was a Duty when the Civil Government was altogether Heathen, it is much more ſo now it is become Chriſtian. If it was requir'd under bloody Tyrants and Perſecutors of the Faith; much more is it neceſſary under lawful Kings that are become the Defenders of it; And indeed at this time we have more than ordinary Reaſon ſo to do, conſidering the Danger which both our King and Government, and by conſequence our Religion too are in; let us then ſeriouſly ſet about the work, and do it heartily and in good earneſt, that ſo this Let may always be in the way, to hinder the farther Growth and Increaſe of this Myſtery of Iniquity here amongſt us.

1 *Tim.* 2. 1, 2,

3. Let

3. Let us unite together in Brotherly Love, and Charity amongſt our ſelves; let us lay aſide our private Differences, and provide againſt the common Danger, that we may no longer ſtrengthen the hands of our Enemies; for by thoſe we weaken our ſelves, and help them to get ground upon us, and indeed it is by theſe that they are moſt likely to prevail, for if any thing brings in Popery and Ruine amongſt us, it will be our unhappy Diviſions amongſt our ſelves. Therefore to prevent this

4. Let us Improve and walk Worthy of this great Myſtery of Godlineſs which we do in the Goſpel enjoy, that ſo God may continue it ſtill to us; He never takes it from any till they Sleight and Contemn it, and there's no ſuch Contempt of it as a walking contrary to all its Methods; if therefore we eſteem it ſuch a Bleſſing, and deſire ſtill to have it, we muſt live up to it, and by that excellent Change that it makes upon us ſhew that we do truly value it as it deſerves; we beſt commend it by our Obedience to it, and we offer the ſtrongeſt Motives to prevail with God to Eſtabliſh it amongſt us and our Poſterity when we thus walk worthy of it. They that bring forth the expected Fruits thereof are thoſe that it is ſtill promis'd to; God will never ſuffer his Lights to burn out in waſte; he will ſoon remove his Candleſtick out of its place, when it's made uſeleſs to thoſe great and Glorious Ends that he ſet it up for. Let us therefore conſider from whence we are already fall'n, and how far God may ſuffer us to fall yet, and let that engage us to a ſincere Repentance for what is paſt, and an earneſt Endeavour to Reform and Amend for the time to come, that ſo God may continue to preſerve and bleſs the King and his Government, and to Eſtabliſh our Religion amongſt us againſt all the Force

Force and Policies both of *Rome* and Hell, Which God of his Infinite Mercy grant for the ſake and in and thro' the Merits and Mediation of *Jeſus Chriſt* our Lord and only Saviour, *Amen.*

FINIS.